

LEVEL
ONE

THE EAST AND WEST REVIEW



AN ANGLICAN OVERSEAS QUARTERLY

THE INDIGENOUS CHURCH IN SELF-GOVERNING
COUNTRIES Stephen Neill

MEDICAL MISSIONARY RECRUITMENT M. C. Kingdon

THE PALESTINE REFUGEE PROBLEM—ITS
POLITICAL ASPECTS S. A. Morrison

THE BIBLE IN THE WORLD CHURCH N. J. Cockburn

THE CHURCH AND THE JEWS IN ISRAEL Robert Smith

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Vol. XX. No. 2

APRIL, 1954



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THE INDIGENOUS CHURCH IN SELF-GOVERNING COUNTRIES

By THE RIGHT REVEREND STEPHEN NEILL*

THOSE who live through a period of revolutionary change are rarely able to discern the proportions of the events that are passing around them, and to distinguish those which are of the greatest historical significance. It is, however, perhaps already becoming evident that, of all the revolutions which have taken place in the twentieth century, the greatest is that which has completely changed the relations between the white and the coloured races of the world.

The white races amount to about one-third of the total population of the world; two-thirds are coloured. The four centuries which followed the opening up of the sea route to India round the Cape of Good Hope and the discovery of America were a time of unrestricted European expansion and increasing European control in almost every part of the world. At the end of the nineteenth century there seemed no reason why this domination should not continue for ever, and probably most Europeans and Americans assumed sub-consciously that it would. The first effective challenge to this state of affairs was the victory of Japan over Russia in the war of 1905-6; this made it evident to those who had eyes to see that the world equilibrium had been permanently altered. The nations of Europe themselves hastened this alteration by the suicidal folly with which they engaged in the first World War; this not merely permanently weakened them in relation to the rest of the world, but destroyed for ever that prestige without which their dominance outside Europe could not be maintained. It is significant that the Boer War was a white man's war, in which neither side used African troops for military purposes. Between 1914 and 1918 the French used their African troops for every purpose and sent them into Germany after the war was over, as part of the army of occupation, while the British brought Indian troops to the frosts and mud of the Flanders plain. A new equality had been declared, of which the consequences were not immediately realized.

The Church can never separate itself from the tides of history which surge about it. It is no accident that the "great century" of the expansion of the Christian Church was also the great century of European expansion. The relations between the two phenomena are far too complicated to be summed up in a formula. Often the missionaries were far ahead even of the traders; many of them looked with dismay on the arrival of the political forces which almost inevitably followed them.

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But in certain cases the connection between missionary and political expansion was sufficiently close; for instance, as Dr. Oliver has shewn in *The Missionary Factor in East Africa*, missionaries gradually became convinced that the final destruction of the slave trade would be impossible, unless responsibility for the control of East Africa were taken over by the European powers.

To suggest, as is often done, that the missionaries were conscious agents of "western imperialism" would be to present things as simpler than they really were. In the current reaction against the nineteenth century and the shift in the values of words which has accompanied it, imperialism is generally taken to be synonymous with the ruthless enslavement and exploitation of the weaker races. But, in point of fact, the alternatives with which those weaker peoples were faced in that epoch were not peaceful and prosperous independence or enslavement by the West, but extermination by Arab slavers in Africa and degenerate western blackbirders in the South Seas or protection by not wholly irresponsible and savage western governments. The title "Protectorate," widely employed in that period, was not altogether a misnomer; and though western government in "the colonies" has often been imperceptive and unsympathetic, it has nevertheless in many cases protected simple people against a far worse fate. For that reason it was often welcomed by the churches, and an alliance between missions and governments was set up, which, though profitable to both sides at the time, was bound to create a whole crop of problems as the situation developed.

The alliance was not nearly so close as is generally represented in current mythology. Certainly there were cases, particularly perhaps in China and more perhaps among Roman Catholics than among non-Romans, in which missionary penetration really was the spearhead of political influence. But in other areas, such as India and Madagascar, even where governments were not actively hostile to missions, the desire for even-handed justice did sometimes seem to work itself out in a policy which was less than generous to the Christian cause. Nevertheless, co-operation in many fields proved possible; and, not in British territories only, large sums of government money honestly paid in recognition of services honestly rendered, have found their way into mission budgets. The Church in South India has been largely built up by the work of the village teacher-catechist, by far the greater part of whose salary has been met from government grants; what is to replace this system, to which the Churches have been accustomed for nearly a century and on which they have come to rely, is one of the problems that most strenuously preoccupies the leadership of the Church of South India at the present time. In many areas in Africa the salary even of missionaries has been paid by governments, either on the prudential calculation that mission schools cost the government far less than the establishment of its own institutions, or from an honest conviction that Christianity alone can fill the vacuum left by the gradual wasting away of the African religious heritage.

The nemesis of this at least partial involvement of missions and missionaries in government concerns was to come with the rise of

nationalism, the most striking phenomenon of the Asian and African scene in the twentieth century.

Nationalism is a strange and complex business. It is more akin to a neurosis than to a conviction, to a passion than to a policy. It reaches its full intensity only as a reaction against dominance or oppression by an alien race. It feeds on real or imagined wrongs. It turns inward and broods and burns. Under its emotional compelling, peoples can act in defiance of their own most evident interests, as in the lamentable episode of Dr. Moussadeq in Iran. Patriotism is interpreted in terms of revolution, and belief in gradual and constitutional change is not infrequently regarded as cowardice or treachery.

The technique most commonly employed by such nationalism is to create a revolutionary situation where none naturally exists, forgetful that those who sow the wind of violence when in opposition may live to reap the whirlwind when in power. Recently Mr. Nehru has complained of the wave of strikes in Indian colleges, and of the indiscipline of which they are a symptom. But who taught Indian students to go on strike and to rebel against the constituted authorities of their universities? A reference to the files of old Indian newspapers, and to the speeches Mr. Nehru made to students in the days of agitation, provides the answer. It is this inflammatory element in most national movements that makes it difficult for the Churches to take other than a cautious attitude towards them. This leads inevitably to the charge that the Churches are reactionary and out of sympathy with the struggles of peoples desiring to be free, even that they are agencies of the imperialistic powers. When a large part of the staffs of missions and Churches is financially dependent on the government, there is more than an uncomfortable element of possible truth in the accusation.

It is frequently stated that the Churches give no guidance to their members at a time of political tension. This is by no means always the case. For instance, during the period of strain in the Gold Coast, after the unhappy riots in Accra and before the bringing into force of the new constitution, the Christian Council of the Gold Coast issued a remarkable statement, clear, temperate and sympathetic, which had the approval of the wisest African Christian leaders as well as of their European colleagues, indicating the course which a Christian might rightly follow in such a situation. But just because the Council failed to throw its weight behind the more violent elements in the revolution, many young Africans rejected the advice tendered to them, and condemned the Churches out of hand as unsympathetic to their cause. This is certainly one among the reasons for the alienation of the younger generation in Africa from the Churches, though it is far from being the only cause.

It is against this background, varying in detail, but roughly the same in all Asian and African countries, that the position of the Churches, especially in the countries which have newly attained self-government, is to be understood.

To most Christians in such countries, of whatever race, the day of independence came as an immense relief. The missionaries were tired of being told, even by their Christian colleagues, that they were secret

though perhaps unconscious agents of western imperialism. Christians were weary of being told by their non-Christian friends that they were only half loyal to their own country, at best second-class citizens with a divided allegiance. The missionary found himself at last free from the irritating distraction of his time resulting from the almost universal assumption that he had far greater influence with government authorities than was actually the case. The Christian felt that he could hold his head high as a citizen with as full right as the members of any other faith or community. In India and Pakistan the Christians were almost at once given opportunity to prove the reality of their citizenship. In the fearful days of massacre that followed the coming into existence of the independent states of India and Pakistan, bitterness between Hindus and Moslems was so fierce that even men of goodwill on one side found that they could not serve the other. The Christians, as the only neutrals, came into their own. The record of their heroic service should dispel once and for all the legend that the Christian is inferior as a citizen to his Hindu or Moslem neighbour.

Almost all the new states have come into existence on the basis of religious liberty, with guarantees for the preservation of the rights of minorities. How this is to be reconciled in the case of Pakistan with its declaration of itself as an Islamic republic is yet to be seen. But on the whole it must be said on behalf of the rulers of these new states that they have tried hard to be faithful to the obligations they have undertaken, and that cases of discrimination against Christians as such are few and far between. Christians have served as governors and ministers of government, as officers in all the armed forces and in hundreds of other situations in public life. If Christians find it hard, as is reported, to obtain employment in private firms and offices, this is not to be attributed to any deliberate policy of boycott or discrimination. Attempts at discrimination brought to the notice of governments have in general been quickly dealt with and put right. The almost panic fear felt by many conservative Christians before liberation has not been justified by the event.

Nevertheless, there is quite sufficient reason for the Churches to take stock of their position, and to plan for a future in which their difficulties may be greatly increased.

The first reason for this is the revival of the ancient religions in association with the new nationalism. As already mentioned, Pakistan is proposing to take its stand before the world as an Islamic nation. In Ceylon, Buddhism is more and more proclaimed as the national religion of Ceylon, as an integral part of Ceylonese culture. Hinduism, in spite of the setbacks to the more conservative Hindu elements in the elections, is experiencing a great renewal in the hands of such able teachers as Dr. S. Radhakrishnan. It is important to note that in every case these are post-Christian revivals of ancient faiths. The men who lead them are familiar with the Gospel, have studied it in detail, and have consciously rejected it. The old faiths are proclaimed as being in every way superior to Christianity. To the expert it may be obvious that much Christian truth has been quietly absorbed by these modern forms of old doctrines, but that is not obvious to those to whom they are

offered. When nationalism, conservatism and modernity are so subtly combined, it is not surprising that the compound presents itself as highly satisfactory to those who are in search of a spiritual basis for life such as will not involve a revolutionary disruption of their habits and traditions.

The political aspect of these religious revivals may well be disquieting to Christians. As they gather strength, conversion from one religion to another will certainly become more difficult. The view that missionaries are welcome in India only so long as they confine themselves to philanthropic activity without conversion, the revival of an old Gandhian attitude, has been proclaimed by men of great influence in the new governments. It is not improbable that restrictions may be imposed even on philanthropic work, which will involve the Churches in delicate decisions as to what can properly be considered Christian work.

But the religious impact of the revived faith is, after all, far more important to the Churches than the political. The Gospel has never breached the solid wall presented by Hinduism, Buddhism and Islam. Individual converts have been won, often at great cost. Christian elements have been introduced into these faiths, resulting in a variety of syncretisms. But in essentials the problem for the Church remains exactly what it was when the first modern missionaries arrived in the East; in fact, it is even more difficult, just because the champions of those faiths are now facing not an unknown adversary, but an adversary whom they know full well, and judge themselves already to have vanquished. This challenge the Churches are singularly ill-equipped to meet. The burden of missionary work within the Church, pastoral care of converts, education, the formation of the indigenous ministry, has weighed so heavy that there are very few missionaries and still fewer indigenous leaders who are learned in the classical languages and literatures. Very few have had time to acquaint themselves with the modern movements, their attitudes and vocabulary; in consequence the Christian evangelist to-day is much in the position of one who would try to preach the Gospel in the west in the accents of the eighteenth century.

Just what in Africa will take the place of the old primitive faiths is not yet apparent. Already it is clear that there is a reaction against the west, and a renewed sense of the value of the old African culture (one manifestation of which is the tendency even amongst Christians to defend polygamy as the peculiarly African form of family life). But here the danger is more likely to come from sheer materialism or from aggressive communism. That this is a danger also in Asia is evident not only from the loss of China to the communists, but also from the surprising successes of the communists in the Indian elections. When every allowance has been made for special circumstances, it is significant, some would say sinister, that so many Christians, and so many in the educated class of Christians, voted communist. Clearly all Christian strategists must take seriously the possibility of a landslide towards communism in the lands of the younger Churches.

A wise strategy will take most careful account of what has happened to the Churches in China, but will guard against rash generalization from experiences in one country. The situation in each country has to be considered as a separate problem.

In India, for example, the situation is about as different as it could be from that in China. The Church is much older, much larger, better balanced. Above all, the Church in India is almost entirely a village Church. In China, as in Japan, the Church is mainly an urban community, its leading members largely the fruit of successful western educational work, and themselves very largely westernized in outlook and conviction. In India the village Church is rooted in the soil. The Church is at the centre of village life, and in many places the Church is the community. Here the Church is not felt as foreign; different, no doubt, but Christians are no more different from Hindus than are Moslems, who have been there for centuries. And why should a Church be regarded as foreign when perhaps it has not been visited by a foreigner for twenty years or more? No, the peril of these Churches is not foreignness, but superficiality. The Church has been endangered by its own success; it has brought millions of people into the Church; it does not necessarily follow that it has brought them to Christ.

This is more true in Africa than in any other part of the world. The report of the Church Missionary Society just published shows that recently the adult baptisms in the diocese of Uganda in a single year numbered 15,765; those in the diocese of the Upper Nile 10,968, and in the diocese of the Niger 9,984. To an experienced missionary, knowing what long care and teaching primitive people mostly illiterate need before they can be regarded as established in the Christian way, and how terribly burdened the clergy already are with the cares of congregations and schools, these figures are almost horrifying. If the net result of our work is to produce large masses of semi-pagan Christianity, unprogressive and self-contented, may we not have done much more harm than good? And how can such Churches be expected to stand if cut off from all contact with the older Churches in the west, and exposed to the blasts and tempests of an anti-Christian religious or political system.

By far the greatest need of the Churches in the newly self-governing countries, and in those which will shortly become self-governing, is a deepening of Christian conviction and experience, the rooting of the life of the Church far more deeply in the life of the risen Christ. And, since missionary forces to-day are so small and so expensive, not always welcome to the younger Churches, and so easily removable by the hostile action of governments, this deepening must come in the main from the indigenous leadership. It is not really so important that the younger Churches should be independent; it is immensely important that they should be Christian.

Nothing in the Christian situation to-day is more disturbing than the average quality of the indigenous Christian leadership of the Church. There are the glorious exceptions. But in the main it is true that the results of the immense efforts made in the last forty years to produce indigenous leaders have been disappointing. The major problem of the younger Churches is still the achievement of a leadership capable of standing firm and guiding the Churches in adverse circumstances, if every contact with the Churches of the west is broken off.

The problem is not to be solved by the sudden withdrawal of missionaries, and the sudden thrusting of leadership upon nationals, who

may have been inadequately trained for their new responsibilities. This solution is much more likely to be favoured by doctrinaire mission authorities sitting in an office in the West than by leaders in the younger Churches, who have already begun to feel the weight of the burden that has to be carried. This method has often enough been tried in the past; the results are on record in the collapse of promising work, and a crop of unsolved problems in the areas affected. Certainly it is the tendency of missionaries to hold on too long, and to have insufficient confidence in the power of the Holy Spirit to guide their national colleagues. In many areas a rapid transfer of authority may be overdue. But this, if it takes place, should be accompanied by an increase rather than a diminution of missionary personnel, provided that the missionaries are of the type that is prepared to stand in the background to serve and not to lead. It is not always realized that the great work of Bishop Azariah of Dornakal was possible only because throughout the thirty years of his episcopate he was provided with a far larger missionary staff than was available in any of the other South Indian dioceses.

Nor is the problem to be solved simply by increasing the number of nationals who are brought to the west for higher education. Certainly this process must continue; let the younger leaders acquire the highest professional qualifications that are within their compass. But let it not be supposed that they will thereby become the leaders for whom the younger Churches are crying out. It has not rarely been found that those who have acquired such western qualifications have become even more remote than before from the mass of their fellow-Christians; even less able and willing than before to settle down to the grind and drudgery and occasional frustration of providing the right kind of leadership in the rural areas where the vast majority of the Christians live.

What is needed is not so much leadership as saintliness, or rather saintliness combined with leadership. In the past too many of the leaders have not been saints, and too many of the saints have not been leaders. And, when the existing situation is considered, it will be found that there are many more among the older men than among the younger who combine the two gifts. Such men speak far more authentically with the accents of a younger Church, and apparently from a far deeper level of Christian experience.

It is not altogether easy to understand why this is so. Perhaps in earlier days, when the Church was less well established, it required more of an adventurous spirit to launch out on Christian living than in the tamer days that have followed. It may be that the younger leaders are more easily accessible to the temptations of ambition than their elders; and any man, whether missionary or national, who yields to ambition becomes at once useless as a Christian leader. One point which is perhaps worthy of consideration is that many of the leaders of an earlier day were converts and had known the great upheaval of a change of faith, whereas nearly all the younger men were born in Christian families. It has been noted that the greatest Fathers of the western Church, Tertullian, Cyprian, Augustine, Ambrose, were all adult converts who had made a career for themselves as pagans, and brought into the Church

such an experience of the life of the world around them as no born Christian can have. The Indian Church in recent years has produced two great poets, Narayan Vaman Tilak and H. A. Krishna Pillai; both these men were high-caste converts, steeped in the traditional culture of Hinduism. Such leaders are rare to-day. We cannot dispense with the leader who has grown up from infancy in a Christian atmosphere; he, too, has his special gifts to contribute; Azariah himself was the child of a Christian home. But we ought to pray in faith also for the conversion of men and women, already leaders in the community, who can bring into the younger Churches a range of knowledge and experience and evangelistic power such as can hardly be found without them.

It may be that we in the west have only a few years left in which to work in Asia and Africa. On what are we to concentrate in the few years left to us? The end of all this long argument is that our central aim must be to help our brethren, as individuals and as Churches, to fuller surrender to Christ, to a richer experience of life in Christ. That alone will enable them in the evil day to stand. It must be our task, in co-operation with those among them who already know the secret, to try to bring the younger generation to a personal experimental knowledge of the grace of Christ, to guide them to the place of victory over sin, to help them to rely more fully on the guidance of the Holy Spirit, Who was sent to guide us into all truth. This should determine the kind of missionary who is sent out to the field to-day. Scholarship, technical qualifications, organizing ability, are all useful in their place; not one of them can be considered a substitute for the one essential thing. And perhaps the older Churches might be less stingy than they are in sparing to the younger Churches, at least for a few years, men of the calibre of Emil Brunner, whose Japanese adventure has brought consolation to many of his contemporaries and challenge to many of his younger friends.

Revival cannot be produced by thinking or planning; but no words can be too strong to describe the urgency of the need for revival in the younger Churches to-day. Perhaps the Church in China hit the nail on the head in its famous prayer of twenty years ago: "O Lord, revive Thy Church, beginning in me."

BOOKS ON BELIEFS

At home and overseas the Church is having to face the challenge of many movements with varying degrees of Christian content. The following books will help to understand the beliefs of Jehovah's Witnesses, Christian Scientists, Spiritualists and others, some of whose advances in the mission field have been remarkable in recent years.

Some Modern Substitutes for Christianity, by Bede Frost (Mowbray, 4s.)

New Forms of the Old Faith, by James Black, published by Nelson's at 12s. 6d.

The most recent work on this subject is *Christian Deviations*, by Horton Davies—an interesting and comprehensive survey of some of the outstanding sects. It is published by the S.C.M. Press at 7s. 6d.

MEDICAL MISSIONARY RECRUITMENT

By M. C. KINGDON*

THE *British Medical Journal* had an article in January headed "Too Many Doctors." The mission field is crying out for doctors. What is the answer?

On talking to medical students I am met by two fairly constant ideas on the subject. One is that the missionary job is a highly specialized one for which few are cut out, the other that it is a form of escapism. Let me disprove the second idea at once by a personal experience. On applying for employment by a Missionary Society I was asked by the secretary if I had come in answer to the advertisement in the *B.M.J.* On replying that I had not seen the advertisement I was surprised to be told that there had been forty applications, but that none of them were suitable! Indeed, many are called but few are chosen. The Missionary Societies obviously quite rightly consider it a specialized job and are most careful in their choice. In my time I have met one or two misfits, and they are very sorry problems, both for the persons concerned and for the Society.

Admitting, then, the fact that it is a job only for the few, we have the first fact that only comparatively few are required. The Society for the Propagation of the Gospel, for whom I am now working, require at the moment seventeen doctors. Out of so many thousands you would not think that a difficult number to attain. But it is.

What are some of the attributes necessary? Firstly (most important), religious beliefs of the right kind which are unshakable, and secondly a personal and family bill of health free from suspicion. (A sick or mentally unstable missionary is a thing indeed to be avoided.) Granted these two essential conditions are fulfilled, there are many secondary considerations. Let us enumerate a few and then discuss each one more fully. They may be listed as follows: (1) finance; (2) marriage, children, their education, etc.; (3) family commitments; (4) professional ambitions and status; (5) fear of sickness and unemployment; (6) unsettled conditions abroad with the fear of being turned out or murdered; (7) Ecclesiastical interference; (8) loss of enthusiasm during training.

(1) Finance. Needless to say, no fortunes are to be made in missionary work. On the other hand, no missionary need want for any necessity of life. There is a big difference, for instance, between the remuneration of a successful G.P. and a missionary. I have been both, and I realize that at first you must subtract commitments before you compare. Income tax, rates and rents, cars, telephones, electric light, secretaries or dispensers, entertainment, clothing, upkeep of professional appearances and surgery, local charities, travel, holidays, locums, periodicals, N.H.I. stamps and even the cost of one's vices such as

* Dr. Kingdon has worked as a medical missionary in Northern Rhodesia and in South-West Africa,

tobacco and alcohol; deduct all these from your G.P.'s income and exactly how much better off is he than the missionary, who, apart from his small salary, is transported, fed and housed? For his small wardrobe he has an outfit allowance, and no laundry bill. He has local holidays and furlough home with travel paid and allowances. He is looked after and paid when sick, meanwhile his N.H.I. stamps are kept up at home for him, thus entitling him to medical attention and pension at home as well as a small pension from the Society, according to years of service. He needs to buy no reading matter; kind friends always send it. Of course, any private income, however small, can be saved or used as pocket money. On the other hand, a person so fortunate as to have a more considerable private income need not avail himself of all the grants the Society may offer. I have yet to meet a medical missionary half as worried financially as many of my professional friends at home appear to be.

(2) Although in some ways a celibate life is well suited to missionary work yet on the other hand a happy married pair can be a most satisfactory condition and influence. Needless to say, both partners must be completely agreed on all matters concerning the way of life. A married allowance will be paid if required, or, as so often happens, both partners may be doctors, or doctor and nursing sister, in which case both can work; a second Government grant will become available and two salaries can be earned. Children present some difficulties, but they are not insurmountable. Child allowances are usually forthcoming. Most Missionary Societies are so scattered over the globe that a situation in a suitable climate can be found for married people with children, usually near some bigger town where educational facilities are obtainable at reasonable charges. Most of the European children I have seen in mission stations are healthy, happy individuals, growing up in uninhibited conditions, not like those who so often give the psychiatrists so much employment here at home.

(3) Under the heading of family commitments several ideas occur. Some parents are a great stumbling-block in that they are dead against their children becoming missionaries. This happens frequently with daughters or only sons. Although reprehensible, it is difficult to overcome. Obviously the parents are the people who have to be tackled, but this is not easy. On the other hand, parents can be most helpful, not only in encouragement, but often financially, too. Most likely quite a sum of money has been paid yearly for six years on medical education; when this has ceased a portion of that sum could probably be continued without much hardship, only now paid to the son's account. Annuities could be bought or all sorts of small aids could be provided to prevent financial embarrassment in the future. Parental support, encouragement and, most important, pride in achievement, are very necessary to a good missionary.

The case of only children with aged or ailing parents or relatives is almost insurmountable. Here the line would be to take a home job until such time as these commitments are ended, after which time the candidate would have perhaps ten or fifteen years of valuable service still to give, backed by financial stability and years of experience medically.

(4) Professional status, ambitions, difficulties in keeping up technique through inadequate equipment and facilities all present very real problems to the newly-qualified doctor, who after five years' training, a year's house jobs, and two years in the Services is at last free to choose how he shall use his abilities. If he has any what might be termed "Harley Street" ideas, or any aspirations to get on teaching staffs of big hospitals or medical schools, then missionary medicine is not for him. However great his abilities and whatever he may achieve in some part of darkest Africa, these will cut no ice in professional circles over here. No Nobel prize for him. When he returns on furlough his friends will ask him what he is doing now. When he replies "I am a medical missionary," there will be cough, a hush and a change of subject. But when he relates to his G.P. friend how much enjoyment and professional satisfaction he has got out of his work there will be a change of attitude. For instance, how many doctors ten years after qualification could do the following?—

- i. Take, develop and interpret their own X-rays.
- ii. Take blood slides, stain them and read them microscopically.
- iii. Examine urine, stools and cerebro-spinal fluid diagnostically.
- iv. Take ante-natal and post-natal clinics, deal with complicated labour and do their own Cæsareans.
- v. Operate on a strangulated hernia or a perforating wound of the abdomen or other surgical emergency.
- vi. Give anæsthetics.
- vii. Diagnose and treat a V.D. clinic.
- viii. Diagnose and treat acute infections of the eye, remove cataracts or enucleate an eyeball.
- ix. Diagnose, set and treat fractures with orthopædics and physiotherapy.
- x. Administer and run a small 40-50 bedded hospital with general wards and out-patient department, often with special wards for T.B., children, lying-in and orthopædics. And this often as the only medical officer (sometimes with a colleague if he is more fortunate), and two or three (at the most) S.R.N.s and a native staff.
- xi. Deal with hygiene and crises in local public health.
- xii. And finally not only do these things, but be able to teach someone else to do them.

These twelve undertakings represent very fairly the average duties of a missionary doctor, and he is thus able to keep himself practised in so many branches of his art, which, if not practised, are so soon and so easily forgotten. A newly-qualified doctor who has done his house jobs could tackle these, putting into effect what he has fresh in his mind and has recently practised. Ten years later, in this country, he has either become more and more specialized or become a settled G.P., farming out much of his most interesting work to the specialist or the general hospital. Both the specialist and the G.P. are necessary and admirable occupations, but they have no advantages over the interesting clinical life of a medical missionary.

What about getting out-of-date and behind hand in modern advancing technique? The missionary is home on six months' furlough in every three to five years, according to his working conditions abroad. During that furlough he can look around his old medical school, contact his old colleagues (some of them now specialists, perhaps) and attend lectures or courses in post-graduate medicine, as he chooses. In that way he has ample time, without embarrassment on the home front, to make himself *au fait* with modern technique. How many medical men at home can afford to do this? If they can get a fortnight off they probably take a well-earned holiday. If they do decide to go to a post-graduate course, they quite likely come to London and attend six lectures and an equal number of theatres (not operating!).

What about the facilities and equipment and drugs, etc., with which to practise their art? Are the Missionary Societies able to provide these adequately? Yes, they most certainly are and do, though, of course, not in every case. All mission work must start in a primitive state, often, and usually, among primitive people. Slowly and steadily it has been built up from small dispensaries and hospitals, through larger and better equipped ones, up to modern buildings with up-to-date equipment, even to such places as Ludhiana and Vellore in India, where there are Christian medical schools run by missionaries with their fellowships and memberships teaching Indians to become fully qualified practitioners. All through missionary work there is this emphasis on teaching. The whole idea is to teach the nationals to become doctors, nurses, etc., in order that they may be able to look after themselves, and it must be remembered that nothing keeps you more on your toes and up to scratch than teaching others. You cannot teach others to do what you cannot do efficiently yourself.

It should also be remembered where equipment and drugs are concerned that nearly all mission stations are so necessary to the governing power that they are provided with a state grant. This grant pays part of your salary as well as providing drugs, etc. When the State cannot, or will not, provide, then you have the resources of your Missionary Society behind you. You will never be refused building materials, equipment or drugs, provided you can prove their necessity and your ability to use them satisfactorily. I cannot see that you have anything else to lose professionally by being a missionary, except the so-called status at home with its glamour and limelight. In return for that loss, if loss it is, you have the gratitude of your patients with all that goes with it, instead of that pampered, demanding even litigant demeanour so often found at home.

(5) Supposing through sickness or unsuitability for the job you find yourself unable to continue, will you be at a disadvantage in obtaining employment at home? On applying for G.P. partnership, will you be told you are too old, or have been out of touch with conditions at home for too long? Will you be too old to start on a specialist career? Quite likely this may happen, but it is somewhat up to you and the methods you employ to obtain employment.

I would make some suggestions. If you are going overseas to practise as a missionary, or in any other capacity for that matter, it is of the

utmost importance to keep in touch with all old medical contacts : your M.O.H. for the county in which you live at home ; the local G.P.s and consultant staff of your local hospitals ; your medical friends and acquaintances at school, medical school and university ; your medical school superintendent, registrar and teaching staff. You see that your subscriptions are paid to your school, college and hospital magazines, and that you receive them regularly and read what your friends are doing. If you can get an article published in them on some interesting subject from some foreign country, this brings you to mind among your friends at home. These are the people who will provide you with a job at home.

At one time I had to come home owing to sickness of my wife. I was not looking or asking for a job, but I had not been home two months before I received the following offers : my late county M.O.H. wanted a school medical officer urgently. A neighbouring G.P. was giving up his practice and going abroad ; would I like it ? An old friend who was senior medical officer to a big commercial firm wanted a *locum*, as one of his colleagues was sick. To please him I took the *locum*. The sick colleague had to give up and I was offered the job. An old friend, in partnership with his son, was retiring ; would I go into practice with the son ? Many, many offers of *locums* came from friends, all of which would have kept me employed while looking around, and any of them might well have led to future permanent employment. These are much better tactics than running round applying for advertised jobs, and being told you are too old or out-of-date, neither of which statements need be true.

(6) It is no good denying that conditions are unsettled in many parts of the world where missionary doctors work. But their lot is nothing like as bad as all the other settlers who lose everything if they have to leave. The Mission may lose, but not the individual. Another job can soon be found for you. Many of those withdrawn from China are now being absorbed in Malaya where their knowledge of the Chinese language and customs is of great value. Some countries, having sent away their missionary doctors, soon want them back again. See how the Missionary Schools at Ludhiana and Vellore flourish, and still require more medical teaching staff. In Africa the mere presence of the Mission staff is a steadying influence, and it will be many centuries before the Africans will be able to look after themselves medically. Of course, conditions may become dangerous or even murderous ; but where abroad, doing any job, can you avoid such possibilities ? Look at the dreadful massacre in Cairo. Even the roads of England aren't too safe !

(7) When working for a mission overseas your immediate boss will at most times be the Bishop of the Diocese in which you work. Even though at home there is a medical department with its own secretary, yet in fact the last word usually rests with the ecclesiastical control. In almost all cases this is most friendly and helpful, but can at times be irksome to a doctor who wants building or equipment provided and cannot get it owing to shortness of funds, or because funds are required for something else in the Diocese which the Bishop considers more

urgent. It is all a matter of patience. In places like Africa things move very slowly. It has taken generations to get to the present state of missionary medicine, and everything progresses in slow steps, but progress it does and will. When starting, your enthusiasm is inclined to run away with you, but gradually you learn to slow down to the tempo that conditions and the climate demand. The medical side of missions is much newer than the ecclesiastical side, and some elements of jealousy are almost sure to arise, but with the growth and expansion of medical work this is adjusting itself.

Many young doctors are worried about the question of evangelistic work; they feel embarrassed at the idea and unfitted for it. In my opinion they should not be required to do it, and my Society definitely discourages it. It should be enough that the doctor in his way of life, his treatment of his patients, his kindness and Christian bearing at the bedside, should be sufficient witness. There are times in the lives of every doctor when crises occur when no priest is available, and he should be able to deal with them, missionary or not. Otherwise he should leave the teaching to those properly equipped for it.

(8) Quite a few prospective missionaries never make the grade. Full of enthusiasm, they go off to Medical School. They start a slow grind which goes on for five years. It is not fully realized that quite a few never even become doctors, to say nothing of missionaries. As they progress they make friends and discuss careers, and the glitter of the profession attracts them. After qualification they continue with their house jobs and come more and more into contact with the leading lights of the profession with their dramatic façade, and so the lure continues. I think it is essential that a young student entering the profession with missionary ideas, should be most carefully nurtured by the Society for whom he intends to work. The parish priest, the hospital chaplain and the Society medical representative should do all they can to encourage the student, while being careful to see that he is not being put in a position in which he is looked on as something unusual by his fellow students. Over-religious demeanour among students is apt to lead to isolation and consequent embarrassment. It is important that the candidate should move freely among all grades and conditions of his fellow students in order that he may acquire a balanced outlook on the profession generally. He may do well to keep his intentions to himself, sharing them only with his advisors and most intimate friends. The hotchpotch of a medical school has to be lived in to be appreciated: it is little wonder that some fall by the wayside.

Here, then, are some thoughts on this controversial subject of medical missionaries. They are entirely individual on my part and are only meant to suggest and supply foundations for argument. I hold no brief for them beyond my own convictions.

THE PALESTINE REFUGEE PROBLEM—ITS POLITICAL ASPECTS

By S. A. MORRISON*

THE response of the Churches to appeals for the relief of the Palestine refugees has been open-handed and generous, and was greatly stimulated by the interest roused by the Beirut Conference of May, 1951. Gifts of clothing, food and money have revealed a profound Christian concern. But relief measures constitute no solution to the problem. To all appearances the problem of the Palestine refugees is little nearer a solution to-day than it was at the time of the Beirut Conference. There is surely a Christian responsibility to help discover and implement a fair and equitable settlement. But before Christians can, corporately or individually, take profitable action, whether directly or through their own governments or in the United Nations, they must first understand all the complexities of the situation. Hitherto most expressions of Christian opinion on the subject have disclosed a partisan spirit, an acquaintance with only one side of the facts, and, only too often, a blindness to all other considerations.

For some reasons partisanship on the Palestine question is to be expected. Both the Arabs and the Jews have each a very strong case when taken in isolation, and no progress will be made until both are understood and given their proper assessment. The Arabs, for their part, are convinced that they have not had a fair deal since the first World War. Quite apart from specific undertakings given to them by the Allies during the 1914-1918 war, they base their claims on the statement of Allied aims, embodied in President Wilson's Fourteen Points. These declared that the post-war settlement would be founded on "the free acceptance of that settlement by the people immediately concerned," and that "the nationalities which are now under Turkish rule should be assured an undoubted security of life, and an absolute unmolested opportunity of autonomous development."

They expected independence, or at the least autonomy in Palestine, and instead were subjected to a Mandate. They disliked the Mandatory system, but they objected still more to the Balfour Declaration, and the establishment in Palestine of a Jewish National Home about which they were never consulted. They challenged the right of Great Britain to determine the future of their country merely because British troops had with Arab help conquered it from the Turks. When Great Britain decided to relinquish the Mandate on 14th May, 1948, they claimed that the right of decision on the future status of the country reverted to the majority of its inhabitants, i.e. the Palestine Arabs. The avowed purpose of the armies of the neighbouring Arab States which invaded Palestine on 15th May, 1948, was to restore order after the chaos left by

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Great Britain, and to make it possible for the people of the country to set up their own government. The Arabs refused to admit that the United Nations had any right to partition Palestine in November, 1947, or to give any section of it to an alien people.

The Jews, on the other hand, have, like the Arabs, had their own movement of national and cultural renaissance. They, too, have felt, for political and religious reasons, the need for a country of their own. The persecutions to which they were subjected in Russia and Eastern Europe towards the end of the nineteenth century served to strengthen the conviction that only in their own country could they escape the evils of anti-Semitism, and the Dreyfus affair occurring in so enlightened a country as France led Theodor Herzl to write his pamphlet on "The Jewish State" and to found the Zionist Congress at Basle in 1897. The national and religious tie of the Jews with Palestine was so strong that no substitute territory proved acceptable to them. The Balfour Declaration of 2nd November, 1917, supplied them with the Charter for which they had so long planned, and the Palestine Mandate confirmed and embodied it. Though the precise significance of the Balfour Declaration was uncertain the term "the establishment in Palestine of a Jewish National Home" held in germ the possibility of a Jewish State, and took precedence in Jewish thought over all other considerations. The anti-Semitic policy of the Hitler régime at a time when the doors of the U.S.A. were closed to large-scale immigration necessitated some avenue of escape for the tortured victims of Nazi brutality, and the Partition Scheme, though providing them with less territory than they had hoped for, recognized their existence at last as an independent nation.

The endeavour of the British Mandatory government to find a satisfactory reconciliation by mutual agreement between these rival claims to Palestine failed lamentably, partly because the government in London could not make up its own mind which of them had priority, and partly because both sides tended to adopt an intransigent attitude. The Arabs were not indifferent to the sufferings of persecuted Jews, but they were not prepared to lose their majority status. In these circumstances the need was imperative for some impartial international organization which could adjudicate between them and ensure respect for its decision. Some international organ for effecting peaceful change is indispensable for international order.

It might be thought that the League of Nations first and the United Nations later provided such an impartial tribunal. No one, however, acquainted with the facts can deny that both bodies were largely the instruments of power politics, and that, on the Palestine question in particular, purely extraneous factors combined with sincere sympathy for persecuted Jews in determining the final decision. It was largely under diplomatic pressure from the U.S.A. that the U.N. passed the resolution on Partition, and in its uncompromising support for Jewry the U.S.A. Government was influenced in no small measure by the consideration of the effect of the Jewish vote in the Presidential elections. In the space of three days between the vote in the Political Committee of the U.N. and the final vote in the General Assembly, no fewer than twelve delegates changed their minds on the rights and wrongs of the

issue. Great Britain, the Mandatory authority, refused to be a party to an enforced decision.

Having at last reached a decision on the Palestine question, the U.N. ought then to have insisted on its acceptance. Instead, like Great Britain before it, the U.N. vacillated. At a special session held from 16th April to the 14th May, 1948, the General Assembly debated a U.S. resolution to revoke Partition and appoint a temporary Trusteeship. The State of Israel was, however, proclaimed on 14th May, 1948, and the Arab armies marched. It is true that the Security Council threatened sanctions against the belligerents and so secured two Truces which, though often violated, were, through the patience of the Acting-Mediator, Ralph Bunche, later transformed into Armistice Agreements. But these Agreements were designed to pave the way for peace treaties, and, though five years have now elapsed, still there is no peace. The Security Council, the General Assembly, the Trusteeship Council, the Economic and Social Council, five specialized agencies and two Commissions or subsidiary organs of the U.N., have all handled the problems of Palestine and the refugees, yet no real solution to either problem has been achieved.

Many are the resolutions which the U.N. has passed, and few have been implemented. The Arabs rejected the Partition Scheme, though now they would accept it. Egypt has flouted the resolution of the Security Council of 1st September, 1951, calling on her, in accordance with the terms of the Suez Canal Agreement, not to interfere with ships bound for Israel. Jordan refuses to accept the U.N. resolution on the internationalization of Jerusalem. Israel is adamant in rejecting the U.N. decisions about the repatriation of the Palestine refugees and the internationalization of Jerusalem. There may be good grounds for the contention that not all these resolutions were well conceived, and that some have been outmoded by events, but in that case the U.N. should modify them after mature consideration, and not merely allow them to remain on paper as evidence of its own weakness and incompetence, merely because the one side or the other refuses to conform to them. Both sides now hold the belief that all that the U.N. recognizes is the *fait accompli*. As one U.N. delegate has well said, "What the U.N. needs is not resolutions, but resolution."

Both the Arab States and the Jews disclaim responsibility for the refugee problem. The Arabs maintain that it was Jewish terrorism which caused the flight of the refugees, and that therefore Israel, together with the Western Powers and the U.N., whose policy created the impasse in Palestine, is responsible for their support and repatriation. The Jews lay all the blame on the Arab rejection of Partition, and the invasion of the newly-established State of Israel by the Arab armies, and claim that now it is the duty of the Arab States to provide for the resettlement of the refugees in the spacious undeveloped areas of the Near East, more especially as Israel has now admitted not only 500,000 Jewish immigrants from Europe, but also about 350,000 Jews who have left Arab countries under duress since 1948.

The U.N. has admitted partial responsibility for the refugees, and its relief measures, though somewhat tardy and inadequate, have at least

kept the refugees alive, and supplied them with essential medical, educational and welfare services. From mere relief it passed on to a Works Programme, which it found expensive and inconclusive, and now to a scheme for reintegration of the refugees in the Arab countries. Nominally this plan is designed solely to improve the physical and psychological condition of the refugees, and not to prejudice their ultimate rights to repatriation and compensation. It is not intended, according to the Director of the United Nations Relief and Works Agency, to provide a final solution. But this is precisely what the Arab States and the refugees believe it is meant to be. They are convinced that the Western Powers which make the largest contributions to U.N.R.W.A. funds, are hoping that it will solve the refugee problem, and the delegates from Israel at the meetings of the U.N. openly support the plan for this reason. The attitude of the Arab States is equivocal. They wish to secure the benefit of the large sums which U.N.R.W.A. has at its disposal, and Syria and Jordan at least have no objection to the permanent settlement of some of the refugees now within their borders. But they still stand in principle for the rights of the refugees to return to their homes if they wish to do so, in accordance with the terms of the U.N. resolution of 11th December, 1948.

The mass of the refugees cling to the right of repatriation. They long to return to their homes. The politically-minded among them (and their number is larger than is commonly recognized) are bent on retaining their identity as a community, and of having their own country. They do not wish to be absorbed into other Arab countries. They have a nationalism of their own, just like the people of Jordan, Syria or the Lebanon, within the more comprehensive concept of Arab nationalism. They are very conscious of the economic competition that exists between themselves and the inhabitants of the other Arab countries. The latter complain that the refugees, who receive rations, undercut their own poorer classes who receive no social assistance, and so lower their standards of living. The refugees realize that they are not wanted in the Lebanon, and that the Gaza strip can never maintain the 200,000 "official" refugees located there. Severe restrictions are placed on their movements from one Near East country to another, except between Syria and Lebanon, and they are not allowed, except in the Lebanon, to form their own organization for voicing their demands and aspirations. All the factors have helped to sharpen the line of distinction between themselves and other Arabs, and to strengthen their nationalistic feeling.

Israel, however, has set her face rigidly against the return of the refugees, even in the form of a token repatriation. The reasons adduced are that the Arab States are responsible for the existence of the refugee problem and therefore must solve it; that there is no longer any room for the Arab refugees in Israel; that the State of Israel could not bear the cost of their rehabilitation; that their return would jeopardize the security of the State; and that, in any case, conditions have changed so radically since the U.N. resolution of December, 1948, that its application is now out of the question. The political arguments are probably more cogent than the economic. The Arab minority still remaining in Israel is far from contented, and there is reason to doubt whether many of the refugees, even if permitted to return, would wish to stay there for any

length of time. Israel thus rejects the first half of the December, 1948, resolution on repatriation. It accedes, however, at least in principle, to the second half of the same resolution on the subject of compensation. But qualifications are made. Payment is to be conditioned by Israel's capacity to meet the cost, and by counter-claims for damage to Jewish property in Palestine, and for expropriated Jewish holdings in Iraq and other Arab countries. There is also some difference of opinion between the refugees and the U.N. as to the basis of computation of the value of abandoned property in Israel. In regard to frozen bank balances, an offer has been made to release £1 million, to be followed by further releases later.

If the refugees cannot return to Israel, they at least want to have their own country. But as a result of the fighting in 1948-9 Palestine as a country has ceased to exist. Israel added to her territory 2,122 square miles of the area allotted to Arab Palestine. The Egyptian Military Administration occupies the Gaza strip. King Abdullah, on the strength of an invitation extended to him by a Refugee Conference organized in Jericho in December, 1948, annexed the remainder of Arab Palestine, to the great annoyance of the other Arab States which have recognized this annexation as temporary only. When the Parliament of Transjordan approved the unity of the two countries on the 20th April, 1949, King Abdullah claimed that he was "safeguarding full Arab rights and sovereignty in Palestine without prejudicing the final settlement within the framework of national aspiration, Arab co-operation and international justice." Tension, however, continues between the Palestinians of the West bank and the Jordanians on the East bank.

At the meeting of the U.N. General Assembly in December, 1952, the delegate from Yemen rightly called attention to the fact that "in reality the issue to be settled is not between Israel and the Arab States, but between Israel and the Palestine Arabs." Yet the General Assembly has hitherto refused to allow a representative of the refugees to enter into any discussion of the future of Palestine. More than once the proposal has been made in General Assembly debates that a plebiscite should be taken among the refugees regarding the future status of the territory assigned to them; and that, if Israel is not prepared to receive back the refugees she should at least surrender the land she acquired in the fighting, so that as many refugees as possible may be settled there. In this way the political claims of the refugees would be met. The fact, however, must be recognized that an Arab Palestine would not be an economically viable unit any more than is Jordan, with or without the West bank. The most the refugees can hope for is an autonomous Arab Palestine linked to some larger federation of Arab States.

Some modification of the frontiers of Israel as laid down in the Partition Scheme was in any case imperative as these frontiers ignored both strategic and economic considerations. The Bernadotte plan of September, 1948, was designed to remove some of the most obvious anomalies. The present boundaries of the State of Israel represent merely the military position at the time of the Armistice Agreements, and by the terms of these Agreements are not definitive. Israel admits the necessity of minor readjustments as some Arab frontier villages are

separated from the lands they used to own and cultivate. Frontier incidents are inevitable so long as these conditions prevail. No patched-up agreement can stop them. The Truce Supervision Organization cannot be responsible for patrolling the 620 kilometres of boundary between Jordan and Israel. Frontier incidents will end only when there is peace. The Arab States, however, believe that Israel not only is unprepared to concede any of the territory overrun in the fighting, but also is determined at the first opportunity to extend her frontiers to the River Jordan or beyond. The claims of the small Herut party in Israel give a basis for such fears, though the Israeli Government has affirmed that the country has no expansionist intentions. The Tripartite Declaration, made by the U.S.A., G.B. and France in May, 1950, that any efforts to alter boundary lines by force would be resisted, has failed to allay these fears. One element in a final settlement must be a firm international guarantee of frontiers as finally delineated.

The demilitarization and internationalization of Jerusalem constituted one factor in the Partition Scheme of November, 1947. Later several of the U.N. delegations reached the conclusion that the establishment of an international zone, as a *corpus separatum*, would be difficult to enforce. At present Israel and Jordan, the two States most immediately concerned, are bitterly opposed to the plan. Israel has submitted an alternative proposal of international supervision of the Holy Places only. This in all probability is the maximum that may be practicable. By and large, the question of the future status of Jerusalem has occupied too prominent a place in the thinking of the Christian Church to the exclusion of other more pressing aspects of the Palestine problem. What is important is not so much the Holy Places as that Jerusalem should be a centre of spiritual, cultural and educational illumination for the whole world.

On many counts there is pressing need for a settlement of the Palestine question. It is now a running sore which is poisoning all relations in the Near East. There is no certainty that the present blockade of Israel by the Arab States will drive her to bankruptcy. The only Power likely to gain by the continuance of present conditions is Russia, and the ears of the refugees, who feel that they have suffered a grievous injustice at the hands of the U.N. and the Western Powers, are wide open to Russian propaganda. Hitherto the efforts of the Palestine Conciliation Commission to reconcile the points of view of the two parties, or to mediate between them have met with failure. One reason is that the Arabs have no faith in the impartiality of the Commission whose members receive their instructions from their respective Governments; another that its sessions are held in public and each side is really addressing its own public opinion rather than the Commission itself. But the Western Powers and the U.N. cannot on this account disclaim responsibility for initiating fresh negotiations. The present U.N. resolution which leaves it to Israel and the Arab States to take the initiative ignores the pent-up feeling on the Arab side. The Western Powers and the U.N. share a major responsibility for events in the Near East, and the mistakes committed by the P.C.C. could be avoided in future conferences. If an agreed settlement cannot be reached—and Israel has always claimed that if only

the Arabs would be prepared to discuss peace terms an agreement would not be difficult to attain—the U.N. should, once and for all, decide on a fair and equitable settlement and be prepared to enforce it. After all, the Partition plan was an enforced solution so far as the Arabs were concerned. It must never be forgotten that the Palestine problem is indivisible, and that a political problem cannot be solved by economic measures only. Delay is dangerous, and the Arab States may be driven to the unwise conclusion that the only course open is “a second round.”

If Christians are to make any significant contribution towards the settlement of this complicated problem they must try first to enter sympathetically into the minds of both the Jews and the Arabs. The issues involved are far too intricate to be settled solely by sentiment or by assumptions of the fulfilment of prophesy. The present deadlock is the direct result of errors and wrongs, for which the U.S.A., G.B. and the U.N., Israel and the Arab States, all carry their share of responsibility. Neither the Jews nor the Arabs can reasonably expect to see all their demands fulfilled or all their claims satisfied. Both must be prepared to make concessions. The voice of the refugees deserves to be heard as much as that of the Arab States. An impasse has now been reached. Time is no healer of wounded feelings. On the contrary, they become more exacerbated and attitudes more intransigent. A complete reconciliation between Arabs and Jews is essential for peace, stability and prosperity in the Near East. Can Christians throughout the world urge their Governments to press for as impartial a review of the total problem by the U.N. as is now possible, and firmness of action in its enforcement once a decision has been reached?

THE BIBLE IN THE WORLD CHURCH

By N. J. COCKBURN*

WHILE the idea of the Church as being potentially world-wide is inherent in its original conception, it is really only in our own time that the phrase “World Church” has come to possess concrete reality. It is probably true to say that the phrase issues directly out of the Ecumenical Movement. It expresses what the late Archbishop Temple defined in his famous Enthronement Sermon as being “the great new fact of our era, the result of the great missionary enterprise of the last one hundred and fifty years.”

None the less, no one who surveys the spectacle of the Church throughout the world to-day can fail to acknowledge the limitations which still prevent the Ecumenical ideal from being fully realized. The Roman

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Catholic Church, for instance, though sympathetic towards the Movement, does not take any official part in it. Moreover, the other great classic forms of Christianity, though indubitably sincere in their loyal commitments to the Ecumenical Movement, fail to experience through it, as yet, a unity of body in one visible Church corresponding to the unity of their one spirit of devotion to their common Lord and Master.

Because this World Church, therefore, which must be thought of as including the Roman Catholic Church as well as the Orthodox, Anglican, Lutheran, Reformed, and other Protestant Bodies, does not possess true unity, it is not possible to describe the use of the Bible in the World Church in terms of a single principle or method. An adequate investigation into this whole subject would easily fill a large book. I shall, therefore, confine myself to a quite brief statement of the place which the Bible occupies in two of the great sections of the World Church, namely, the so-called Protestant Churches and the Roman Catholic Church.

In the Protestant Churches the Bible would appear to have three main functions. It is the basis of doctrine for the theologians, the ground of personal devotion and faith for the believers, and the chief instrument of evangelization for the missionaries. Since the Reformation the Protestant Churches have adhered, with quite amazing consistency, to this Bibliocentric foundation of their theology. It would be quite wrong to say that the Bible was not the preoccupation of the theologians before the Reformation, but it is true to say that with the Reformation the Bible came to possess a priority of significance which it has never subsequently lost. We may express it briefly in this way. In the Mediæval Church the Bible occupied a significant position; after the Reformation it came to hold, and has continued to hold, the central position. The major practical outcome of this Reformation emphasis on the Bible has been the tremendous volume of sound study and criticism of the Holy Scriptures, which has to-day placed us in a position perhaps above that of every preceding period in that we know more about the Bible and are capable of understanding the Bible spiritually better than in any previous age.

Passing now from the theologians to the great body of people or believers, we find that the consequences of the Reformation were no less significant. The Reformation gave the Bible to the people, only to begin with the gift was restricted to the channel of preaching. Printing had not gone so far as to be able to place the Bible in every man's hand, but it assured him that he would hear the Bible in his own vernacular tongue whenever he attended public worship, and would hear the heart of its message made evident in the preaching of the Gospel liberated by Church authority and not restricted by the same. It was not until the beginning of the nineteenth century that the Bible became really accessible with regard to price to the ordinary man. The really effective liberating of the vernacular Bible came about through the initial efforts of organizations like the S.P.C.K. I need hardly remind you that it was the taking up of this task and the formation of a Society designed

to discharge this single purpose, the production of cheap but worthy Bibles, which brought into existence the British and Foreign Bible Society in 1804, which is to keep its One Hundred and Fiftieth Anniversary this year.

It stands justly to the credit of this Society that it has liberated the vernacular Scriptures to an extent unparalleled in the religious history of any civilization. It has now made use of eight hundred and twenty-three translations and circulated six hundred and five million copies of the Bible in whole or in part. In the discharge of this colossal task the British and Foreign Bible Society, along with some two dozen other Bible Societies now collectively registered together in the United Bible Societies since 1946, has been responsible for making possible the effective discharge of the third great principle behind the use of the Bible in the Protestant or non-Roman Catholic Churches—namely, its use as the chief instrument in world evangelization.

It is of interest to know how these Bibles are used. Most of the great Christian Communions organize their missionary enterprise through what are called "Missionary Societies." Generally speaking, it is these Societies who make known their needs to the British and Foreign Bible Society which responds by setting up initial Translation Committees, or supplying from actual stocks in hand. It is of interest to note the actual numbers of current languages used by the different Church Communions to-day :

Anglican	..	..	..	..	..	202
Presbyterian	..	..	..	..	..	155
Methodist	..	..	..	..	..	144
Baptist	..	..	..	..	..	120
Plymouth Brethren			..	..	..	110
London Mission Society (Congregational)	..					70

The Society also supplies the Bible in braille at a cost of £29, which it sells for under £3.

In addition, of course, to this systematic release of Scriptures, the Bible Society employs its own colporteurs. In the more distant past these numbered hundreds, but after the last war large numbers were dropped from our service. To-day, however, there is a revival of interest in this method of distribution. The American Bible Society is preparing, in certain areas, organized training in Seminaries, and our own Bible Society makes use of increasing numbers on a voluntary basis.

Professor Latourette, in his great *History of the Missionary Expansion of Christianity*, has declared this great achievement of world-wide distribution of the Bible to be the principal characteristic of Protestant Missions. In the past it has been largely owing to this sporadic distribution of the Word of God that Christian thought and influence has left its mark to a greater or lesser extent on the other contemporary civilizations. The Bible is alive, not just here and there, but as hidden seed everywhere. As we look to the future we see the enormous possibilities which may yet come from this dispersion of the Christian Scriptures in over a thousand tongues.

The problem facing the Churches to-day is not primarily to distribute

the Bible more widely, for that has been done. It is to distribute an ever-increasing quantity of Christian literature, which flows out of the Bible, and is also needed as a commentary on the Bible, and a way of understanding it better.

We must turn now to the Roman Catholic Church. It constitutes numerically the largest organized group of Christians. What place does the Bible occupy in its life and teaching?

In the early church there is evidence that the reading of the Holy Scriptures by the faithful was not only practised, but actually encouraged. Passages from Justin Martyr, Jerome and Augustine bear witness to that. It was the fight against heresy which largely led to the forming of the final Canon of Scripture, so that the Scriptures might be appealed to as the final word in defending the faith once for all delivered to the Saints. Two almost insuperable difficulties, however, remained . . . the general scarcity of Bibles and the illiteracy of the people. It was therefore mainly through the great Preaching Fathers, Origen, Augustine, Ambrose, Gregory Nazianzen, Gregory of Nyssa and many others that the Bible was known.

In the Mediæval period not much change had occurred as far as numbers of Bibles and the extent of illiteracy was concerned. But there was this great change. In the early Church the Bible was known in the language of the people, Greek, Latin and Syriac. In the mediæval Church these languages were known only to the Scholars. Latin, the universal language, was the language of the ruling minority. Moreover, that minority was honestly convinced that the Scriptures were so hard to understand that translation into the vernacular was certain to be disastrous among the uneducated. Luther's tremendous impact upon his time was not only that he was a great preacher, but that he had a facility for making apparent the "plain meaning of the Bible." He gave his listeners confidence that if they had the Bible in the vernacular they could understand it.

Luther added to the mediæval theory of the Church as the guardian of the meaning of Scripture, the theory of the Holy Spirit as the ever-present interpreter of the Holy Scriptures in the heart of each believing reader. These ideas, of course, ought never to be divorced; they can be held quite consistently together. It is, however, just their divorce which constitutes the basic difference of approach to the Scriptures by Roman Catholics and Protestants.

What is interesting on the theological horizon of our time is, however, the sign of the ending of this divorce. Protestants are increasingly coming to appreciate the Biblical presentation which has always been preserved in the Catholic Liturgy, and Roman Catholics are slowly coming to value and to read the Bible as Protestants have loved and possessed it since the Reformation. There exists in the Roman Catholic Church to-day a true Biblical renaissance. This renaissance dates back to pre-Reformation times. It is evident in the part played by Roman Catholic scholars in the editions of the Septuagint, the Vulgate, and the great Polyglots. I recently had occasion to visit Venice in connection with Bible Society business. While there I was not only impressed by

the amazing testimony to the Bible, which is displayed in the rich decorations and art of St. Marks, but also by realizing that there in Venice between 1471 and 1600 eighty-nine editions of the complete Bible in various languages passed through the famous Venetian presses.

In 1564, however, the fear that widespread Biblical reading in the vernacular might act counter to the authority of the Church brought forth the Papal Encyclical, "*Dominei Gregis*," which forbade the Laity to read vernacular translations. In 1757, however, Pope Benedict XIV rescinded this by giving permission to read such editions as had the *Imprimatur* of the Holy See and contained Patristic annotations. The culmination of this slow advance towards the position held by Protestants from the beginning of the Reformation onwards reached a high watermark in 1893, when the Encyclical "*Providentissimus Deus*" was issued. This famous Encyclical provided for the training of well-qualified teachers of Biblical studies in colleges and schools. It arranged courses in Textual Criticism, Scriptural Interpretation, Patristic Commentaries, and on the nature of Scriptural Truth. This Encyclical had some important practical results. In 1902 the Pontifical Biblical Commission was inaugurated in Rome. This is the world headquarters of Roman Catholic Biblical studies. It co-ordinates investigations of scholars in all parts of the world. Its members are all specialists in one or other of the departments of Biblical archæology or Biblical philology; its authoritative decisions on all matters submitted to its judgement are final.

In 1909 the Pontifical Institute for Biblical studies was established also at Rome and provides for the specialized training of over one hundred students from all parts of the world. In 1920 the fifteenth centenary of the death of St. Jerome, another important Encyclical was issued, "*Spiritus Paraclitus*." This reaffirmed the Papal Patronage given to the developing work and interest in the Bible.

In 1933 the monastery of St. Jerome was founded, as a Community to which was entrusted the preparing of a new critical edition of the Vulgate. Finally, in 1943, exactly fifty years after "*Providentissimus Deus*," there appeared the latest Encyclical "*Divino afflante Spiritu*." This confirms all that appeared in the earlier Encyclicals and makes clear the policy of encouraging the Laity to read the Gospels and other parts of the New Testament.

Throughout the world the Church of Rome has now started in many countries the translation of the Bible or New Testament into the vernacular for the reading and edification of the ordinary Laity. Most people are familiar with what has been achieved in the English-speaking regions such as Britain and America. Monseigneur Ronald Knox's translation of the complete Bible (1945-51) has been a notable contribution to the ever expanding field of modern translations. In America the *Confraternity New Testament*, published in 1941, is a modern up-to-date revision of the former Rheims-Douay Bible published in 1582-1610. Even more extensive work has been carried out in France, where vernacular translations have come to possess a foremost position in the home missionary work of the Roman Church in France. Among the most notable translations are those of Dom Bernard Botte, published

in 1948, and the recent translation of the New Testament which emanates from the Monastery of Maredsous in Belgium, and has had a circulation in tens of thousands.

The missionary character of this use of the Bible is evident from the following questions which are inserted in all Maredsous Bibles :

“WE WANT TO HELP YOU TO READ THE BIBLE

To facilitate our task please answer the following questions :—

1. Is the Bible a favourite book with you ?
2. If so, what attracts you to it ?
3. If not, what detracts you from it ?
4. What is the greatest difficulty which you find in reading the Bible ?
5. Which of the books of the Bible seem to you the most difficult ?
6. Which the most easy ?
7. What spiritual profit do you get from your reading ?
8. What is your profession ?
9. Could you estimate the proportion of the people around you from your own cultural environment who have read :

(a) The Gospels ?

(b) The New Testament ?

(c) The whole Bible ? ”

At the instigation of Cardinal Lienart the “Ligue Catholique de l’Evangile ” has published an edition of the Bible which is known as the missionary edition. To-day the Roman Catholic Church in France is circulating more Bibles in the vernacular than the Bible Society Agency itself, selling them at a price slightly lower than that of our own cheap edition. More examples could be given of this interesting development. We must not think, however, that any results at all comparable with the truly magnificent achievements along this line made by the Protestant Churches, will be immediately forthcoming throughout the world as a whole.

We see no reason for thinking that the Bible will cease to be the world’s best-seller. The Bible Societies together must plan in common to carry out even more effectively in the future the same kind of distribution which they have known in the past. The principle of the open Bible whereby each individual Christian has immediate and free access to the Scriptures must be maintained. The age-old experience of the Church of God bears witness to the fact that the individual can understand the Bible aright only within the Church. It is when confronted with this challenge to bring the Church and the Bible into the closest association together that we face the fundamental tragedy of Christian divisions. There is seen, in such movements as the Ecumenical the pattern of approach towards unity. In this approach few factors supply us with so great a hope of an answer to disunity as a common understanding and love of the Holy Scriptures. They constitute the finest instrument of missionary expansion abroad and the profoundest treasury of spiritual food and meditation at home.

THE CHURCH AND THE JEWS IN ISRAEL

By ROBERT SMITH*

WE often forget that the Gospel of Christ was originally addressed to the Jewish people. The New Testament bears the stamp of its Jewish origin on every page. Yet many Christians assume that the Gospel has no relevance to the Jews to-day. Even when they speak most confidently of the "universal" Gospel, there is a reservation which implicitly excludes the Jews. Even when in theory the Jews are included in the scope of the Church's mission, in practice they are apt to be ignored. This discrimination is often unintentional and perhaps unconscious. But it can be shown to be part of an anti-Judaism in the Church which is just as dangerous as anti-Semitism outside the Church. We draw freely on the prophetic literature of Israel, and glory in it as part of our Christian heritage. But we lose sight of the living religion of Judaism. How can we love the prophets whom we have not seen if we love not the Jews whom we have seen? God has given us not only a Holy Book, the record of a past revelation. He has also given us a Holy People to be a living commentary on what is written. We might add that there is also a Holy Land which will always be associated with that revelation. But for a religion which is supremely personal and living, perhaps the Holy People is the most important of these three aids to the understanding of our faith. We understand the Gospel better when we know the Jews. No movement can ignore its foundations with impunity. Now the Church is built on the foundations of (Jewish) prophets and apostles. A truly apostolic Church will recognize this fact by its concern for Israel, the people to which these foundation members of the Church belonged.

There are signs that this is being recognized more and more to-day in many quarters. The day is past when scholars interpreting the Bible sought for light in every religion of the ancient east except Judaism. Theology now takes the Jewish background fully into account. In his recent book, *Jew and Greek*, Dom Gregory Dix writes that "it made the whole difference to the whole Christian future that from the very outset 'the God and Father of our Lord Jesus Christ' was unhesitatingly identified with the 'Living God' of the Old Testament by that inflexibly Jewish nucleus of the Church." The writings of A. G. Hebert show a deep appreciation of the fundamentally Jewish character of the Bible, and the study of Christian liturgy is yet another sphere where interest in Jewish origins is being awakened. As yet this new vision has hardly touched the missionary movement. All these new insights must find practical expression in a revival of interest in the Christian

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approach to the Jews. Otherwise they will remain theoretical and sterile.

It will not be easy to get the Church to change its mind on this fundamental question. For centuries it has been assumed that Israel is dead, that it has no life outside the pages of the Old Testament. It will be very inconvenient for many of our most cherished traditions if the dead bones suddenly show signs of life. In the theological world, especially on the continent, it seems as if that is already happening. Karl Barth has gone so far as to say (in the latest volume of his *Kirchliche Dogmatik*) that "the people of Israel in its entire history, before and after Christ, and the Christian Church which made its appearance at Pentecost, are two forms and two aspects of the one inseparable communion." If this is true, as he points out, then the problem of the unbelieving Jew, still existing in isolation from the Church after centuries of Christian history, is one of the fundamental problems for all who believe in Christian unity. If there is indeed one Church, it must surely be a Church of Jews and Gentiles according to the New Testament pattern.

This is not all up in the air, for there are some practical ways in which the special concern of the Church for the Jews finds expression. In no Church has it been recognized as a major concern, and until interest is more widespread it will remain a rather despised pioneer movement, whose significance is out of all proportion to its size. There is the work of the Jewish missionary societies, some of which, like the Church Missions to Jews, undertake this special responsibility on behalf of the Church, with more or less official blessing, while others are independent bodies of an interdenominational character. There is growing co-operation on the field between missionaries of different denominations who have been led to a common vision of their aims, and this has been greatly encouraged by the opportunities of consultation and conference provided by the International Missionary Council's Committee on the Christian Approach to the Jews. In this practical co-operation missionaries from America and the continent as well as from Great Britain have learned from each other and have grown together. The nature of the task, rather than any dogmatic considerations, has made Jewish missions increasingly ecumenical. Finally, there is the smallest of the younger Churches, which is really the oldest Church of all—the Hebrew Christians. That they have a great contribution to make to the Church at large is obvious to anyone who has attended meetings in which they took part. They do not wish to form a separate national Church. But their witness is the key to the situation in the new state of Israel, where recently two hundred people attended a meeting to form a branch of the International Hebrew Christian Alliance.

Two factors have led to interest in the Jews on a wider scale. The Nazi persecutions and the founding of the state of Israel have made people think about the Jews and have shown them that here is a living issue in the modern world. In the long run it is doubtful whether the humanitarian arguments—"the Jews are human beings like ourselves"; "see what the Jews have suffered"—can overcome apathy and prejudice. If we start there we must not stop there. Our concern for the Jews depends ultimately on Christian convictions which we share as

members of the Church, and which help us to interpret events which may remain mysterious to the non-Christian, and even to the Jew. The important thing about anti-Semitism is not that it is against humanity, but that it is against Christ. The important thing about Jewish suffering is that it is the mark of the Suffering Servant, that it reveals the Christ-likeness of the Jews. In this modern world there are many sufferers, many catastrophes on a large scale. Although the Jews have suffered much, that alone would not make them specially worthy of sympathy, as the non-Christian is quick to point out. But in this suffering the Christian sees the Cross, the unique agony of the chosen People of God who, in spite of their refusal to follow Him, are still linked in destiny with Christ.

It is for this reason that the new state of Israel seems to us to be a missionary priority. Can a Jewish state arise in the Holy Land without Christ? What is happening there has significance for all the Jews in the world, but also for all Christians. The new state will not be the restoration of the kingdom of David, nor will it be the establishment of the Kingdom of God—although some Christians were eager to see in it a sign of the end. It will be a modern state whose shape will be determined by many factors, including all that has happened in the two thousand years since the fall of the Temple. And surely one factor must be the coming of Christ, the inescapable memories of His life in that very land, and the preaching of His Gospel. The Christian missionaries in Israel know that they stand on holy ground, and that the Lord may reveal Himself there. There is a mood of expectation among the Jews themselves. David Ben Gurion is quoted as saying: "We may yet hear the voice of the Almighty from the Pillar of Fire." And Canon Hugh Jones, of the Church Missions to Jews, writes from Israel: "What are the indications that Israel is moving to a great crisis in her outlook and attitude towards Jesus Christ? First, it can be definitely said that there is a spirit abroad in Israel which augurs well for the future; a spirit of enquiry, of tolerance and a genuine feeling after a more perfect way of life, a growing sense of spiritual vacuum which orthodox Jewry is not fulfilling."

It was not to be expected that a Jewish state would welcome missionaries, but the first fears that evangelism would be impossible have been dispelled. From time to time there are reports of opposition from orthodox groups, of newspaper attacks and of attempts to picket Christian schools. But this is not reflected in the official attitude, and when the difficulties of the security situation are considered, and the tremendous problems of welding together into a nation immigrants from so many diverse backgrounds, the degree of tolerance achieved is remarkable. In fact the chief hindrances to mission work have not been due so much to the attitude of the Jews as to the problems which inevitably make life difficult in a new building, where the builders are still at work on the walls and the roof is not finished. The housing shortage, the difficulty of recovering church property confiscated or occupied by squatters, the cost of living, the language problem where the new citizens come from almost every country in Europe and in the Near and Middle East—these are among the obstacles referred to most frequently in letters home,

and with which missionaries are contending bravely. The Rev. A. G. Allison reports from Tel-Aviv that invitations to Christmas services had to be produced in five languages—English, German, Hebrew, Bulgarian and Roumanian.

Much of the work in Israel is still experimental. At present education is regarded as of primary importance. The Church Missions to Jews is co-operating with the Church of Scotland in the Tabeetha School at Jaffa, and by helping to provide staff has enabled this predominantly girls' school to develop as a school for both girls and boys. There are 330 pupils, mainly Jewish, and opposition by orthodox groups does not seem to lessen the demand from parents for the admission of their children. During the enrolment of pupils police protection was necessary. This is the only Protestant secondary school in the country, although there is a small elementary school in Jerusalem, with twenty-five pupils, which the C.M.J. is developing. Book-rooms have been opened in several centres, and owing to the scarcity of books in Israel there is scope for the distribution of Christian literature. The British and Foreign Bible Society has a depot in Tel-Aviv, and there is sale for the Scriptures in many languages besides Hebrew. The missionary societies are collaborating in a plan for publishing literature in Hebrew, believing that a literate and intelligent people like the Jews should be approached through books of a high standard in their national language. Evangelism takes varied forms, according to opportunity and the bent of the missionary. Methods must be flexible, and the most effective approach is through the witness of Christians living and working among the people of the new state. The Church must justify its existence in the eyes of the Jews by making some social contribution. This is the value of Christian institutions like the Church of Scotland Hospital at Tiberias, which is now a maternity hospital largely maintained by the Israeli Ministry of Health, but still under Christian direction. Visits to the agricultural colonies is a form of contact which requires transport and much patience. In fact all the present methods have a long-term aim, namely, the planting in Israel of the nucleus of a Church which will not appear to the Jews as foreign, but will take its place among other institutions that develop on Jewish soil. To that end missionary work must be Christ-centred and Church-centred. The witness of regular Christian worship goes on in St. Paul's Church, Jerusalem, re-opened last March after extensive repairs, and in other churches in the chief towns. The Protestant community is in close touch with Christians of the Orthodox and other groups, and with the Arab Christians who still form the majority of Christians in Israel.

Life in Israel is full of hardships. But in spite of the border tension which is apt to give the impression that violence is the order of the day, those on the spot are constantly reminding us of the remarkable achievements of the new state, and the great constructive effort which devotion to the Zionist aim has inspired.

BOOKS FOR MINNEAPOLIS AND EVANSTON

THIS year the Anglican Communion is involved in two important World Conferences, both taking place in America. The first will be the Anglican Congress at Minneapolis, from August 4th to 13th, and the second is the World Council of Churches' Assembly at Evanston from August 15th to 31st.

Interesting literature is available which will help Church people everywhere to study the world-wide issues involved. On the Minneapolis Congress the Overseas Council has produced a booklet by Canon J. McLeod Campbell, entitled *The Anglican Congress*, obtainable at 1s. A special number of *Pan Anglican* with pictures and articles on Minneapolis can be ordered at 3s. 6d. per copy, through Messrs. Mowbrays.

Of particular value in this connection is the new coloured map-card of *The Dioceses of the Anglican Communion* issued by the Church Information Board at 1s. It includes details of the most recently-formed dioceses and is very useful for all religious educational work.

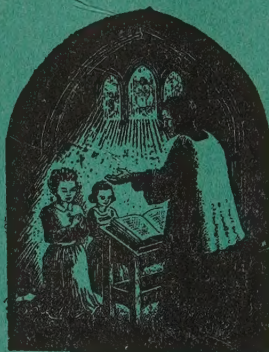
The Dean of Lincoln's book, *Anglican Public Worship* (S.C.M., 7s. 6d.), is a valuable study of one of the major subjects of Minneapolis. So, too, are Canon Campbell's *Christian History in the Making* (10s. 6d.) and *New Horizons* (3s. 6d.), issued by the Church Information Board, which are indispensable accounts of the history and recent development of the Anglican Communion. There is much useful material in *The Mission of the Anglican Communion*, which was issued in 1948 by S.P.C.K. and S.P.G. at 10s. 6d.

A helpful introduction to the Evanston Assembly is *Together to be His Witnesses*, a Study Guide available at 1s. from the British Council of Churches, 39, Doughty Street, W.C.1. The B.C.C. also issues an excellent set of six Study Outlines at 4d. each. There is also Canon H. G. G. Herklots' recent work, *The Hope of Our Calling* (S.C.M., 4s. 6d.) and Professor C. F. D. Moule's *The Meaning of Hope* (Highway Press, 3s. 6d.).

PRAISE AND PROCLAIM

by

KENNETH G. SYMCOX



PRAISE AND PROCLAIM

This small book is concerned with the duty and joy of thanksgiving in the Christian Life. Thanksgiving is, perhaps, too often neglected in our prayers and needs to be cultivated and trained. It is one of the best roads to lead us to a clearer recognition of God, and one of the greatest helps in our effort to respond to Him in worship and adoration.

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